

ures in crops and at times shared our store with families in actual distress. But I do not wish to discuss our western country. While much can be said against it, it has, beyond question many redeeming features. Here we had hoped the good work at Carleton might be duplicated, but circumstances were against us. However, we went actively into the work with others in existing organizations, and it is marvelous how the Lord's work has been prospered even with all temporal reverses. It is safe to say that in the knowledge of his word as well as in spiritual wisdom we never have had a richer experience.

And this is "living away from my church" as I think it should be. Were I not a man of positive convictions I might perhaps have entered into full fellowship with these devoted Christian workers. I hold that our training has been too exclusive, that although it might possibly be at a loss of strength to our own church to adopt the opposite policy. I believe it would be for the strength of the church universal as well as the isolated individual to join hands with the church nearest to his choice and go forth to labor in his vineyard. But our organization needs all of her own strength. Hence church isolation should be deliberately made. The strength we have should be consolidated if we would do valient battle for the Lord.

In this personal experience I have reluctantly spoken of what I consider good and bad in living away from my own church and I would draw from it the following conclusions.

1. Do not forget to hold Christ above denomination.
2. Our strength lies in concentration ; so, do not separate yourself from the people you believe fully practice the ordinances of God's house.
3. If you feel you have strength financially, socially and spiritually it may in some cases be for Christ's glory to isolate yourself from your people.

SUPPLYING ALL YOUR NEED.

M. C. MEYERS.

"My God shall supply all your needs." Phil. 4 : 19.

We are all born into this world helpless, needy children. We are dependent upon our parents for the things we need to sustain life, and cause us to grow and develop. These needs must be supplied daily and hourly, until the child becomes old enough and strong enough to supply these natural needs himself. As he grows to youth and gains knowledge of his surroundings he also has desires and he wishes to have them supplied. He asks his father to give him certain things that

he might be satisfied and happy. The parent must decide what is for the good of his boy ; he loves to please him and make him happy, but he realizes that he desires certain things which are not for his good and he does not grant him these things. The father decides between his desires and his needs, and gives only those things which are for the best interests of the child.

Paul says in the text, "My God shall supply all your needs according to his riches in glory in Jesus Christ.

Paul makes this promise to the Philippians, the believers in and followers of Jesus Christ, the Christians. If we are followers of Christ then God is our Heavenly Father, and he is rich in blessings for his children. God loves his people and desires to bestow his blessings upon them.

But we should ask him for what we need. There is a difference between our needs and our desires. We may desire certain things and ask God for them which if he would grant them unto us, they would cause us to become selfish and ungodly.

If God were to supply all our desires we might ask him for the things which we can supply ourselves by using the means God has given and which are at our command. God is just as able, ready and willing to supply all the needs of his people as he was in the days of the apostle. But we must be in a proper condition to receive and use great blessings before God will bestow them upon us. The Christian has needs continually. The blessings we received yesterday will not supply the present need. We have need every day and hour. We should go to God often in prayer. Thank and praise Him for the manifold and unspeakable great blessings we receive from him daily, and ask him to continue to bestow them upon us as we are prepared to receive them.

God has many blessings for his children, and he desires to give them to them. But he will not grant them to us only as we can receive, enjoy and use them for our spiritual good and his glory. We must realize that we need God's blessings. We should be hungry for the Heavenly Manna, and then ask God in faith believing and he will give it to us as we can use it. May we all labor earnestly for the upbuilding of the cause of our blessed Savior and God will supply all our needs.

Mt. Pleasant, Pa.

For the Christian mariner, the Bible is the chart, prayer is the magnetic needle, and God himself is the North Star. By this he directs his course straight to a home in heaven.

LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES.

J. C. CASSEL.

"For God is not the author of confusion, but of peace, as in all the churches of the saints. Let your women keep silence in the churches ; for it is not permitted unto them to speak, they are commanded to be under obedience, as also saith the law." I Cor. 14 : 33, 34.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve." I Cor. 2 : 12, 13.

As heretofore stated I want to further discuss the question of woman's silence in the church ; my reason for giving so much attention to this subject is the fact that when one contends for absolute interpretation the above quoted passages are frequently referred to as being such as cannot be taken literally. It is very certain that they are not figurative, consequently they must be taken in their primary, or obvious sense or else rejected altogether.

I believe Paul meant just exactly what he says in I Cor. 14 : 34 and I Tim. 2 : 11, 12, and yet I believe that a woman can now *permissively* preach the Gospel without violating the intent of the Apostles interdiction ; this proposition is no doubt paradoxical, and apparently contradictory ; yet I believe it is true, and that it can be reconciled by the application of common sense to Gospel truth.

The prevalent excuse for violating the Apostle's language bearing on woman's silence is found in the fact that there were women prominent in public affairs among the people of God prior to, and during Paul's career in this world ; this excuse does not appeal to me with much force, because the Apostle was a scholar, and a historian, acquainted with the law, the prophecies, and the history of the people of God. Moreover he labored and wrote under the direct guidance of the Holy Spirit ; it is therefore not probable that he should have given such an emphatic, unqualified command if he had meant to show any deference to exceptional characters ; the edict is imperative, and without exception, we must therefore find another excuse for its violation, or else be obedient to it if we want to be true to the Word of God, which every Christian man and woman should aim to be.

It is not always possible to get the proper understanding of a subject from an isolated text, in such instances the context must be taken into consideration. If

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